LESSON 31

In this lesson we learn the following :

#(1) الحالُ : It is a noun used to express the state of the *sâ_h_ib al-_h_âl* while an act is taking place,e.g., جاءَ بلالٌ راكِباً 'Bilal came riding.' Here بلالٌ is the *sâ_h_ib al-_h_âl,* i.e., the one whose state is beeing mentioned, راكباً is the *_h_âl* and جاءَ is the act. The *_h_âl* is the answer to the question كَيْفَ 'how'. In answer to the question كَيْفَ جاءَ بلالٌ؟ 'How did Bilal come?' one says, جاءَ راكباً. Here are some more examples :

جاءَتْني الطِّفْلَةُ باكِيَةً، ورَجَعَتْ ضاحِكَةً 'The child came to me weeping and returned laughing.'

أُحِبُّ اللَّحْمَ مَشْوِيّاً، والسَّمَكَ مَقْلِيّاً، والبَيْضَ مَسْلُوقاً 'I like the meat grilled, the fish fried and the egg boiled'.

The *_h_âl* is *man_s_ûb*.

The *sâ_h_ib al-_h_âl* is one of the following :

a) the *fâ'il*, e.g., كَلَّمَني الرَّجُلُ باسماً 'The man spoke to me smiling.'

b) the *nâ'ib al-fâ'il*, e.g., يُسْمَعُ الأَذانُ واضحاً 'The adhân is clearly heard.'

c) the *maf'ûl bihi*, e.g., اشْتَرَيْتُ الدَّجاجةَ مَذْبوحَةً 'I bought the chicken slaughtered.'

d) the *mubtada'*, e.g., الطِّفْلُ في الغُرْفة نائماً 'The child is in the room sleeping.'

e) the *khabar*, e.g., هذا الهلالُ طالعاً 'This is the crescent rising.'

The *sâ_h_ib al-_h_âl* is mostly definite as in the previous examples. It may be indefinite if it is :

a) qualified by an adjective, e.g., جاءَني طالبٌ مُجْتَهِدٌ مُسْتأْذِناً 'A hard-working student came to me seeking permission.'

b) or is *mu*ḏ*âf* to an indefinite *mu*ḏ*âf ilaihi*, e.g., سَأَلَنِي ابْنُ مُدرِّسٍ غَاضِباً 'A teacher's son asked me angrily.'

If one of these requirements is not met, then the *h̲âl* :

a) should precede the indefinite *sâhib al-hâl*, e.g., جاءَني سائلاً طالبٌ 'A student came to me asking', or

b) it should be a nominal sentence connected to the main sentence with *wâw al-h̲al*, e.g., جاءَني وَلَدٌ وَهُوَ يَبْكِي 'A boy came to me crying.' In the Qur'an (2:259) أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا 'Or like him who passed by a township while it was in utter ruins.'

Sometimes the *sâhib al-h̲âl* may be indefinite without meeting these requirement as in this h̲adîth :صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عليهِ وسلَّمَ قاعداً، وصلَّى وَرَاءَهُ رِجَالٌ قِيَاماً 'The Prophet (may peace and blessings of Allah be upon him) prayed sitting, and some men prayed behind him standing.'

Kinds of *h̲âl* :

The *h̲âl* is either a word (الحالُ المُفْرَدُ) or a sentence (الحالُ الجُمْلَةُ).

a) الحالُ المُفْرَدُ : We have already seen examples of this. Here is another, دَخَلَ المدرسُ الفصْلَ حاملاً كُتُباً كثيرةً 'The teacher entered the class carrying a lot of books.'

b) The الحالُ الجُمْلَةُ : The sentence may be either nominal or verbal, e.g.,

Verbal : جَلَسْتُ أَسْتَمِعُ إِلَى تلاوةَ القرآنِ الكريمِ منَ الإذاعةِ 'I sat listening to the Quranic recitation from the radio.' Here the verb is *mu*ḏ*âri*'.

الْتَحَقْتُ بالجامعة وقد تَخَرَّجَ أخي 'I joined the university after my brother had graduated.' Here the verb is *mâ*ḏ*î*.

Nominal : حَفِظْتُ القرآنَ وأنا صَغِيرٌ 'I memorized the Qur'an while I was small.' جاءَ الجَرِيحُ دَمُهُ يَتَدَفَّقُ 'The wounded came with blood gushing out.'

The الحالُ الجُمْلَةُ should contain a word (الرَّابِطُ) connecting it to the main

sentence. This word is either a pronoun or *wâw* or both, e.g.,

a) جاءَت الأخَواتُ يَضْحَكْنَ 'The sisters came laughing.' Here the نْ in يَضْحَكْنَ is the pronoun connecting the *h̲âl* to the *s̲âhib al-h̲âl*.

b) دَخَلْتُ مَكَّةَ والشَّمْسُ تَغْرُبُ 'I entered Makkah while the sun was setting.' Here the *h̲âl* has no pronoun connecting it to the *s̲âhib al-h̲âl*. The only connecting word is the *wâw*.

c) رَجَعَ الطُّلاّبُ وهُمْ مُتْعَبُونَ 'The students returned tired.' Here the pronoun هُمْ and the *wâw* connect the *h̲âl* to the *s̲âhib al-h̲âl*.

Agreement of the *h̲âl* with the *s̲âhib al-h̲âl* :

The *h̲âl* agrees with the *s̲âhib al-h̲âl* in number and gender, e.g.,

جاءَ الطالبُ ضاحكاً 'The student came laughing.'

جاءَ الطالبان ضاحكَيْن

جاءَ الطُّلابُ ضاحكين

جاءَت الطالبةُ ضاحكَةً 'The female student came laughing.'

جاءت الطالبتان ضاحكَتَيْن

جاءَت الطالباتُ ضاحكات

#(2) One of patterns of the *mas̲dar* is فَعِلٌ (**fa'il**-un), e.g., لَعِبَ 'he played' : لَعِبٌ 'playing'.

#(3) Here are two more patterns of the broken plural :

a) فِعَالٌ (**fi'âl**-un), e.g., the plural of نائمٌ and نائمَةٌ is نِيامٌ -- the plural of قائمٌ and قائمةٌ is قِيامٌ.

b) فُعُولٌ (**fu'ûl**-un), e.g., the plural of قاعدٌ and قاعدةٌ is قُعُودٌ -- the plural of جالسٌ and جالسةٌ is جُلُوسٌ.

In the Qur'an (3:191) : ... الَّذِينَ يَذْكُرُونَ اللهَ قِياماً وقُعُوداً وعَلَى جُنُوبِهِم ... 'Those who remember Allah standing, sitting and reclining...'

In the hadîth : خَرَجَ رسولُ اللهِ صلّى اللهُ عليْه وسلَّمَ فَـإذا نِسْـوَةٌ جُلُـوسٌ 'The Messenger of Allah (peace and blessings of Allah be upon him) went out, and (surprisingly) there were women sitting.'

Exercises

1) Answer the following questions.

3) Point out all the instances of the *hâl* occurring in the main lesson.

4) Point out the *hâl* and the *sâhib al-hal* in the following sentences.

5) Complete ecah of the following sentences with the *hâl* used in the example after making necessary changes.

6) Point out the *hâl*-sentence and the *râbit* in each of the following sentences.

7) Oral exercise : Each student says, جلسْتُ أقرأُ / أكتُبُ / أُفكِّرُ 'I sat reading/writing/ thinking.'

9) Give the *masdar* of each of the following verbs on the pattern of **fa'il**-un.

10) Write the *mudâri'* of each of the following verbs.

11) Give the plural of بَيْتٌ (in the sense of 'line of poetry') and فَمٌ.

12) Give the singular of أرْحامٌ and سُكارَى.